

7772
Here be Cer-

tainne Questyons of Kyng

ge Boethus of the maners/

tokyns/ and condicions

of man/ with the an-

sweres made to

the same by

the phylso-

sopher

Sydias.



Sydac.



The Kynge



MVSEVM
BRITAN
NICVM

The kynge asked by what ma-
ners / tokyns / and fassyon
myghte a man knowe the
maners and contyen-
ens of good folkes
and of euyl. Hy
draz. Answere
red. ¶



By the Grace and
wit that god hath gy-
uen vs, we shall shew
we you shortly the
maner, by the which
ye may well know the condycions
of folkes, when yee and be holde
them by some tokens & they shall
haue in them, for it is a thyng be-
yrtalle & trewly proued, for there
are maners and condycions in fol-
kes. As the graynets within the
fruyte, that no man may well ta-
ke it away but he bruse the fruyt
¶ and

and breake it, and euen so it is of
druer folkes.

The kynge asked what betokene-
neth it of a man that is whyte
skynned and frekened. Sy-
drac. Answered.



He that is whyte skynned and
the most parte frekened and gray
eyen, it betokeneth a man to be
chamefast and of good sayth. And
euery man ought to kepe hym fro
the syght of hym that is all freke-
ned. And yf he haue a large fore-
hed, and a lytell chyn and great
iowes, and the body all frekened,
and moche and thycke heet on his
heed, haunt not to moche his com-
panye, nor medle but lytell with
hym, for and thou do he wyll gre-
ueth. ¶

The

The kynge asked what token
is it when a man hath the heer
of his heed losse. Sydrac.

Answered.

A man that hath the losse heer on
his heed, it betokeneth, that his
brayne is colde, & by reason they
ought to be curtyous and of lytell
vnderstandynge.

The kynge asked what beto-
keneth it of a man that hath
moch heer on his brest and
on his bely. Sydrac.

Answered.

They that haue moche heer on
theyr brest, and on theyr bellies, it
betokeneth that they that is so/
shulde be of dyuers and wyld ma-
ners, & of lytell vnderstandynge, &
shulde loue wel to do men wronge.

A.iii.

The

The kynge asked what beto-
keneth wol an a man hath mo-
che heer on his browes.

Sydyac. Answered.

The that hath much heer on his
browes, by reason shulde be boy-
ous in his dedes and langage, &
he that hath them small and lon-
ge to the temples shulde be dyfdayg-
nous, & he that hath the smal egal
blacke, & longe, he shulde be wroth
full, and of great vnderstandyng.
And he that hath but lytell heer
on his browes by reason shulde be
lyght and pesyble.

The kynge asked what to-
kens is there on mens iyen.

Sydyac. Answered.

The iye of Men hath tokens
that iye not, by a mans iye a mā
maye

may se the ple as our and the good
wyl or the euyl wyl that a man
oweth another, he hath the iyen
great & graye withoute any spot-
tes by reason shuld be slowthfull,
enuyous and dyshonourous. And he
that hath his iyen mediat neyther
to great nor to smale and not to
graye but betwene both, he is a-
perce and dyligent & of good un-
derstandynge and loueth trouth.
And he that hath the iyen rede in
his lokynge, By reason he shulde
be bolde and a great medler, and
yf he haue about the appill of the
iyen yelow spottes, it is the worst
tokē that may be of all the tokens
of the iyen. And when ye se a man
that beholdeth and loketh often
on you, boldelye loke on hym also
agarne. And yf he be shamefast
and blenche his syght from you,
and he appereth as a man that
laugh-

laugheth, & not by his good wyll,
and his iyen waereth full of water
that ye maye se the teares of his
iyen, that man loueth and dough-
teth you. And yf any man loke on
you. and you on hym and he loke
stedfastly and boldly on you & blee-
cheth not, noz is not a drede noz a
shamed to loke on you, that man
hathe enuye at you, and neyther
doughteth noz loueth you. And
be well ware and truste hym not,
and kepe you well from all euill
auentured creatures, as yf ye wol
kepe you from youre deedlye
Ennemyes.

The kynge asked howe shulde
a man knowe, another by the
tokens of his nose. Sy-
drac. Answered.

He that hath the nose lytel and
small

small he loueth stryfe and debates
and he that hath the nose longe
tyll the mouth he by reason shulde
be manlye. and he that hath his
nose snatted and great he shulde
be couerous. And he that hath lar
ge noose thyvles shulde be wozath
full & full of yre. And he that hath
the nose great, and most greater
in the myddes, by reason shulde
be a great lyer. And he that hath
the nose medyat, neytherto great
nor to small, nor to longe nor to
thorte, and his nose thyvles not
large, he by reason shulde be wyse
and of good understandynge.

The kynge asked what tokens
shulde a man haue by another
mannes forheed. Sydyac.

Answereth.

He that hath the forheed large
B.i. and

and not fulle of ryuell noꝝ longe
rayes, he is dyscepuable and lo-
ueth guyles and barrattes, and
also he is enuyous. And he that
hath the forheed not to large but
medyaty betwene two, by reason
shulde be trewe, lounge, wyse, and
well doctryned.

The kynge asked what token
is there of a mannes lyppes.

Syd: ac. Answered.

He that hathe great lyppes is
is rude, and shulde be of harde un-
derstandynge, and he that hathe
them mediat neyther to great noꝝ
to smalle, he shulde by reason be
ryghte temperate in his wyttes
and dedes.

The kynge asked what token
is there of a mannes mouth.

Syd: ac. Answered.

The

The that hath the mouth reaso-
ble large, by reason shuld be man-
lye. And he þ hath a lytell streyght
mouthe, by reason shuld haue but
lytell fayth, and as lytell wyse.

The kynge asked, what token
is there to know a man by his
teth. Sydyac. Answered.

The that hath the teth wellioy-
ned and thicke set togyther by rea-
son he shoulde be mouable in his
courage, and no man may be sure
of hym.

The kynge asked by what to-
ken shall a man knowe another
by his bysage. Sydyac.
Answered.

When a mans bysage is great
and full, by reason he shulde be a f
B.ij. rude

rude nature, and he that hath the
bylage scryte and leue and yelow
browne, by reason he shulde be dye
and cunnyng of all thynges that
he medleth withall.

The kynge asked what to-
ken is thereto knowe a man
by his eares. Sydzac.
Answered.

When a man hath great eares
it betokeneth rudenesse and boy-
stuousnes. And he that the eares
passynge lytell shulde by reason be
a fole and wynthull.

The kynge asked what token
is thereto knowe a man by
his voyce and speche. Sy-
dzac. Answered.

The

He that hath the voyce and spe
che great and Rounde he shuld be
manly. And whoso ever hath the
voyce temperat/ neyther to great
nor to small he shulde be of great
knowledge and trew. And he that
hath the voyce passynge small, he
shulde be halfe and a lyer. And he
that hath the voyce passyng great
he shulde be of euill manners and
of condycions slyght. And he that
hath the voyce fayre and clere, he
is of great vnderstandynge and of
great courage.

The kynge asked what beto
kens it when a man hath a
longe necke. Sydrac.
Answered.

He that hath the necke longe &
small, by reson he shulde be full of
folly, noyse and cowardyse. And he
B.iii. that

that hath a lytell heed shulde be a
foole. And he þ hat a great heed
shulde be rude and a great eater.

The kynge asked what token
is there of a mannes Be
lye. Sydrac. Answered.

He that hath a great Belye out
of mesure, he shulde be rude, and
by treason a coward and not wy-
se. And he that hath a small belye
and wellbrested, he shulde be well
wytte and of trewe counsaile.

The kynge asked what token
is there of a mannes Chynne
and of his Shulders. Sy-
drac. Answered.

He that hath the chynne large,
and his shulders large he shulde
be manly, myghty and not of gre-
at

at wyte. And he that hath the chyn
and the backe well furnysshed, he
shulde be fyers and wyathfull. ¶
And he that hathe the Chynne
streyghte and egall, it is a the-
wyng of goodnes. And he þ hathe
hys shulders is of euyl wyll and
dysdaynous.

¶ The kynge asked what token
is theretoknowe a man by
his armes. Sydrac.

Answered,

¶ He that hath longe Armes that
come to his knees, by reason he shul-
de haue a free herte and a noble.
And he that hath his armes pas-
singe shorte, by reason shulde be a
cowarde and lone noyse and de-
bates. ¶

¶ The kynge asked what to-

¶ The

kenis there to knowe a man
by his handes. Sydrac.
Answered.

The that hath longe handes and
fyngers, by reason shulde do well
all craftes and betrewe. And he
that hath the palme of his hande
softe shulde be wyse and of good
vnderstandyng. And he that hath
the handes passynges shorte and
the fyngers shorte, he shulde not
be very wyse.

The kynge asked what token
is there to knowe a man by
his feet. Sydrac.
Answered.

He that hath his feet short and
greate, shulde haue lytell vnder-
standyng and not wyse. And he
that hath his feet smalle aboute
the

the ancle, he shulde be a coward.
And he that hath great feet and
his legges great in the myddes/
he shulde be bygge of bodye / but
he shulde be rude and boystous.

The kynke asked, what to-
kens haue ye of them that
be gelded. Sydrac.
Answered.

The that is Gelded by mannes
hande, he shulde be very wrothfull
and false. And he that hath ney-
ther bone nor berde, he is an euyl
sayer and a lyer. And yf he be fre-
kened also, he is enuyous and of
euyl wyll, and loueth both to say
euyl and do euyl.

The kynge asked what tokens
is there of the pases and go-
ynge of a man. Sydrac.
Answered.

C. i.

The

The that hath large paces and
flowre, he is auenturous in al thynges,
and yet he oughte to thynke
on that that is to come, and pur-
ney to kepe hym selfe. And he that
hath his pace hasty and thicke he
is wrathfull and of euill wyll.

The kynge asked whiche
be the beste tokens to knowe
a man by in all thynges.
Sydrac.

Answered.

The that hath his skynne whyte
te and softe, and that he be not
to hye nor to lowe, nor to great nor
to smal, and wel melled with whyte
te and red, and his eyen betwene
blacke and gray, and that his heed
be not to great nor to smalle, the
necke fayre and streyght and not
to longe, and that he haue not to
mo-

moche flesche on his chynne, nor
on his thys withoutforth, & that
his voyce and speche be cleere, and
the shulders fayre streyght & lar-
ge, and the paumes of his handes
softe, the fyngers longe & smalle
and that he be of fewe wordes,
and that he laughe not to moche
nor to often, and that he haue a
glad some lekyng/and lyght che-
ryd, and that he be not to Couey-
rouse of other mens goodes, and
not to askyng nor to wernyng.
And this is the best fygyre of man
that euer God made. And suche
mannered & fygyred men oughte
Kynges and Lordes to haue with
them in theyr company, for Lor-
des hath more nede of men, then
men haue of Lordes, for Lordes
may not be without men, and men
may be without Lordes. And ther-
fore a kyng oughte to trauayle
C. ii. aboute

aboute the Lande to drabbe suche
men aboute hym. But he oughte
not to be to greatly meued in Jud
gement to iudge any man for any
token or sygne that he hath on
hym, but he ought to assemble one
and other, and deuyde the one fro
the other, and take the best and le-
ue those that be not vertuous nor
of good condicions as ferforth as
it may be knowen, for of this shall
come great profyte & great good-
nes, and good auenture.

¶ Finis,

**¶ Thus endeth the man-
ners/tokens/and con-
dycions of man. And
hereafter foloweth
the propertyes of
a good horse.**

The Propertyes of a good horse.



A Good horse shuld
haue. xv. propertyes &
condicions. That is to
wete, thre of a Man,
thre of a Woman, thre of a Foxe,
thre of an Hare, & thre of an Asse.
Of a man bolde proude and har
bye. Of a woman fayre brested,
fayre of heer, and easy to lepe bō.

B. lii.

Col

Of a foor, a fayre tayle shorte
eres, with a good trotte. **O**f an
hate a great eye, a dypped, a well
rennyng. **O**f an Ass a bygge
chyn, a flat legge, & a good houe.

Wel traunpled wor men nor wel
trauailed horse, were neuer good.

Aryse early. Serue God deuout
lye. And the worlde besely. Do thy
worke wysely. Spue thyne a'messe
secretly. Go by thy way sadly. An
swere the people demurely. Go to
thy meate appetytely. Syt therat
discretly. Of thy tonge be not to
lyberally. Aryse therfro temperat
lye. Go to thy suppet soberly. And
to thy bed merily. Be i thine Inne
Iocundly. Pleaſe thy loue duely.
And slepe surely.

Marke well these foure
thynges.

There ben foure thynges pryn
cipallye to be dꝛad of every wyse
man

man. The firste of our
holp father the The seco
de is the Indignacion of a prince.
(Quia indignatio regis vel principis
mors est.) The thyrde is the fa-
uour or the wil of a Judge. The
fourth is flander and the muta-
cion of a compynalite.

Who that maketh in Chyflmas
a dogge to his larder. And in mar-
che a cow to his gardiner. And in
May a foole of a wyse mans coun-
seyle. He shall neuer haue good lar-
der, fayre gardyne, nor yet well
kept counsaile.

Farre from thy kynne as the,
wrath not thy neyghbours next
the, In a good coyne coultre the
the. And lye downe Robyn and
rest the.

There be foure thynges full har-
de for to knowe whiche way that
they wyl drabwe. The fyrste is the
waves

wayes of a an. ¶ The se-
conde is the couris or a vessel in
the see. ¶ The thyrde of an adder
or of a serpēt spret. ¶ The fourth
of a fowle sytting on any thyng.
¶ Two wyues in one house,
Two catter and one mouse
Two dogges and one bone,
Shall neuer accorde in one.
¶ Whorhat manneth w his kyn
And closeth his croft w cheritres
Shall haue many hegges brokyn
And also full ytell good seruyes.
¶ Finis.

¶ Imprinted by me Ro-
bert wyer: dwellinge at the
Sygne of S. Iohn Euangelyst/
in S. Martins Parochie besyde
Charyng Crosse.

ROBERT & WYER

